1: Cooper E-4 (no date) 1946 5305 Tehuelche 585

1923, 2:96, who also gives synonyms, for "men that dwell with God beyond the world"; *Tehuelche*, Skottsberg Labrador, 1908, p. 66, and Hervás, 1800-1805, 1:132) Setebos (Figafetta, 1906, 1:56, 60, 79), Soosan or Susi (Moreno, 1879, pp. 330, 367); Kih-e-mon, Tihlit (Gardiner, 1839, pp. 25-26); Maipú (Beauvoir, 1913, pp. 166, 168, "spiritu buenu," "nombre"); Maipé (Borgatello, 1924, p. 33). The reinterpretation of the idea that the dead go to the Supreme Being after death is suggestive of the similar *Ona* conception, as is also the relative aloofness of the *Tehuelche* deity.

Evil happenings were attributable to an evil spirit or evil spirits, known under the names of Chelenlle, Chelenle (Figafetta, 1906, 1:60, 79), Atakannakanets (Falkner, 1774, p. 116), Arbelenet-kanet (D'Orbigny, 1835-47, 4:220, "good and evil"); Agnelem (Moreno, 1879, pp. 336, 416), Valichu or Gualichu (Skottsberg Labrador, 1908, p. 66; Moreno, 1879, p. 190; Borgatello, 1924, p. 33), Camalequen (Viedma, 1837 b, pp. 75-76), Kéwuk(e)n (Spegazzini, 1924, p. 337) Kerrhenge (Moreno, 1879, p. 367), Kelengo, Kelenjáken (Outes, 1913 a, pp. 496-497, "dios"); Jesenni (Pelia, 1916, p. 11, "un Dios"). Gualichu is a non-*Tehuelchean* and non-*Araucanian* word. A good deal of *Tehuelche* religion seems to have consisted in propitiating and holding at bay these malevolent spirits, although some of them were apparently benevolent guardians of the *Tehuelche*. The best piece of chen meat and the first bottle of liquor were offered to Walichu (Lista, 1879 a, p. 77).

Certain miscellaneous observances of a magico-religious nature have been recorded in fragmentary form. The new moon was given a salute with low muttered words (Musters, 1871, p. 179; 1873, p. 203). The cry of the nighthjar over the camp or the toldo was an omen of sickness or death (Musters, 1871, p. 182; 1873, p. 209). It was taboo to injure nighthjars (Musters, 1873, p. 203) and to take young half-fledged hawks from the nest (Coan, 1899, p. 113). Hair clippings could be used in black magic; when camp was broken, everything not taken away was burned lest some enemy should get hold of the article and do harm to the previous possessor of it (Moreno, 1879, p. 209). A lunar eclipse was attributed to Gualichu entering the moon and breaking it up; the people then would spit at the moon and throw stones at it to drive the evil spirit away (Borgatello, 1924, p. 33). On starting to smoke, the smoker would blow a puff toward each of the four cardinal points and mutter a prayer (Musters, 1871, p. 174; 1873, p. 208). At marriage feasts, great care was taken lest the meat or offal of the animals slaughtered therefor was touched by the dogs, as this would have been unlucky; at the shaman's child-curing rite, in which a white mare was killed and eaten, care was taken that no dogs should approach (Musters, 1873, pp. 201-202). On the occasion

2: Musters T-5 (1869-1870)1873
SH5 Tehuelche SH5

given at the settlement between Gonzalez and Antonio, in 574
which the latter had been killed or mortally wounded, and 273
the former had escaped to the Pampas, but had subsequently
been captured and taken as a prisoner in the schooner
to Buenos Ayres; and other news of trivial importance.
Meanwhile the grog was fast disappearing, and the pot had
to be replenished. This in turn was about half-emptied by
the time the other Indians and women arrived, and Jacke-
chum, very inebriated, was vowing eternal friendship to me,
while Tehuing was howling in my other ear a lovely Tehuelche
ditty. As I had drunk in moderation, I thought it about
time to clear, so, on the plea of looking after my horse,
retired and re-read my letters, which any one may imagine,
although not coming from my relations, were of great
interest. After my departure no more liquor was given
away, El Sourdo selling two bottles for a young horse or a [437]
silver-sheathed knife, so that he soon found himself a rich
man. By midnight all the liquor was exhausted and many
drunk, but no disturbances occurred worthy of mention, all
arms having previously been stowed away safely. I was
roused from my first sleep by a lady from a neighbouring
table, who wished to embrace me, and, with feminine curio-
sity wanted to know the contents of my letters. She was,
I am sorry to say, in an advanced stage of intoxication, so
after giving her a smoke, Orkeke, who had roused up and
was dying of laughter, politely shewed her the door. Most
of the party went out hunting in the morning, the ride no
doubt proving beneficial to those suffering from headache,
though little game was killed; but the Sourdo, whom I had
joined in a morning bowl of coffee, remained at home, as his
horses were very much used up, one of his boys going on a
friend's mount to procure meat. For four days after this 782
drinking bout we did nothing but slaughter and eat mares,
somebody's child having been slightly hurt in some manner.
Although I have read in various books that the Indians have
a religious festival at which mares are slaughtered as a

2: Musters T-5 (1869-1870)1873
SH5 Tehuelche SH5

782 sacrifice to the Deity at a certain time of the year, I never saw anything of it. Whenever this sort of sacrificial feast took place, there was always a special occasion for it—either a death, or a child hurt, or some escape from danger, when the animals are killed as a thankoffering. Rather tired of remaining so long in one place, on the 12th we marched due north across the plain, which was called 'Gisk,' and encamped under a hill covered with trees, and the sides furrowed with small gullies, densely filled with vegetation
137 and shrubs of two or three species. Here there were plants of the description of potatoes before mentioned, but growing very deep in such unfavourable ground that few were extracted. On the hill sides a plant bearing a yellow flower grew in abundance, the leaf of which, the Chilians informed me, was an excellent remedy for wounds and bruises, and much used in Chili. Four days' hunting took place here, at
000 the end of which Orkeke, who had heard some story that the Pampas had been stealing a march by hunting at night, and was rather disgusted at his continual ill-success, proposed that we should separate, and, in company with the toldos of Tchang, go westward to a plain below the higher mountains, which he stated to be abounding in guanaco. He also proposed a trip into the Cordillera in search of wild cattle. This plan was eagerly approved, as I anticipated persuading him, if possible, to penetrate to the Chilian shores of the Pacific. We accordingly set out on our travels, but had not gone far before a frightful storm of wind, sleet, and rain set in, which wetted us all completely. We huddled for shelter under a bush for some time, but as it continued there was nothing for it but to push on, and about three P.M. the weather cleared up; we then entered a glen with a wooded stream running down it, expanding higher up into an open plain. A short distance up the valley the intended camping-ground lay, so a small circle was made, in which some ostriches and guanaco were killed. We then adjourned across the river under the trees, and soon had a roaring fire blazing, by the side of

2: Musters T-5 (1869-1870)1873
SH5 Tehuelche SH5

on his best horse, decorated with silver ornaments—if he possesses any—proceeds to the toldo of his intended, and hands over the gifts. The parents of the bride then return gifts of an equal value, which, however, in the event of a separation (a rare event), become the property of the bride. After this the bride is escorted by the bridegroom to his toldo, amidst the cheers of his friends and the singing of the women. Mares are usually then slaughtered and eaten on the spot, great care being taken that the dogs do not touch any of the meat or offal, as it is considered unlucky. The head, backbone, tail, together with the heart and liver, are taken up to the top of a neighbouring hill, as an offering to the Gualichu, or evil spirit. An Indian is allowed to have as many wives as he can support, but it is rare to find a man with more than two, and they generally only have one.

On the death of a Tehuelche all his horses, dogs, and other animals are killed, his ponchos, ornaments, bolas, and all other personal belongings are placed in a heap and burned, the widow and other womankind keeping up a dismal wailing, and crying out loud in the most melancholy manner. The meat of the horses is distributed amongst the relations on both sides; and the widow, who cuts her hair short in front and assumes black paint, repairs, bag and baggage, to the toldo of her relations, or if she has none in the party, to the toldo of the chief.

The body is sewn up in a mantle, poncho, or coat of mail, if the deceased possessed one, and is taken away by some of the relations and buried in a sitting posture, its face to the east, a cairn of stones being erected over the place, varying in size according to the wealth and influence of the deceased. I have never seen any of the graves described in Mr. Wood's work, but as my travels as a rule were confined to the interior, they may exist in some part of the sea-coast; nor did the exhumation and removal of the body ever come under my notice, and I should be inclined to doubt its being ever practised by the Tehuelches, inasmuch as it is a rule amongst

2: Musters T-5 (1869-1870)1873
SH5 Tehuelche SH5

thus to combine the marvels told them, or even to cap what they consider one legend with another; but there is no doubt that they do believe in a good Spirit, though they think he lives 'careless of mankind.' They have no idols or objects of worship, nor—if a year's experience can enable one to judge—do they observe any periodical religious festival, on which either the good or evil Spirit is adored. The mention of this by other travellers can only be explained by confused accounts which have attributed Araucanian customs to the totally distinct Patagonians. The belief which prompts all their religious acts is that in the existence of many active and malicious evil spirits or demons, of whom the principal one is always on the watch to cause mischief. To propitiate or drive away this spirit is the function of the wizard, or doctor, or medicine man, who combines the medical and magical arts, though not possessed of an exclusive faculty for either. All sacrifices of mares and horses, not at stated times, but as occasion requires, such as a birth, death, &c., are intended to propitiate the Gualichu. When a child hurts itself, the slaughter of mares seems to partake at once of the nature of a thank-offering that the hurt was no worse, and a propitiation to avert further harm.

In camp the Gualichu takes up his position outside the back of the toldo, watching for an opportunity to molest the inmates, and is supposed to be kept quiet by the spells of the doctor, who is not only gifted with the power of laying the devil, but can even detect him by sight. I inquired of one of the doctors what he was like, but received an evasive answer; on which I informed him that my devil took all sorts of shapes—sometimes appearing as a guanaco, ostrich, puma, skunk, or vulture, at which the medical man was intensely amused. This household devil is, as far as I could ascertain, supposed to enter into the different parts of the bodies of people, and cause sickness which the doctor is appealed to to cure. The treatment in the case of headache, for instance, is very simple: the doctor takes the patient's head

2: Musters T-5 (1869-1870)1873
SH5 Tehuelche SH5

which, invisible to our eyes, lay our destination, viz., the toldos of Cheoeque. For weeks Las Manzanas and Cheoeque had been almost the sole topic of conversation, and the general excitement, which had been intense at starting, now culminated at the sight of our distant bourne. As we halted the Indians all raised their hands to their foreheads, saluting the distant river, and inviting the Spirit of the locality to be propitious to our undertaking, as to the issue of which there was great uncertainty. The night before Casimiro had pointed out the redness of the setting sun, and declared it to be an omen of war; but without paying attention to the omen, which indeed was not perceptible to my eyes, the unprecedented visit of 250 Tehuelches ostensibly for peace might very possibly be otherwise understood by Cheoeque: indeed, it afterwards appeared that he, in reality, was by no means assured of our pacific intentions.

When all were collected and prepared to descend the mountain, it transpired that Casimiro, who had been missing since the hunt commenced, had, in company with several other Tehuelches and Foyel's Indians, returned to drink. This was very annoying, and all present united in abusing him for setting such an example when about to enter a part of the country whither we were going on sufferance, amongst a not remarkably friendly-disposed set of people. We halted after nightfall in a valley at the side of a small rapid stream, the banks of which, for a short distance, were covered with high tussocks of broad-leaved pampa grass, amidst the shelter of which we bivouacked, although the night was cold and frosty. Firewood was plentiful, supplied by drift-wood brought down by winter or spring floods, so with blazing fires and under the lee of the pampa grass we slept warmly enough. It was necessary, however, to keep a sharp look-out on the horses, as pasturage was scanty. Before daylight, after a slight consultation, Guenalto was given chief command, and we again started; after following a winding valley for a short distance and scrambling up a steep slope, we continued

3: Musters T-5 (1869-1870)1872
SH5 Tehuelche SH5

The same ceremonial is observed on the attainment of puberty by a girl. The important event is announced by her father to the cacique, who thereupon notifies it to the doctor. The girl herself is placed in the "pretty-house", and no one allowed to enter it. Marriages amongst the Tehuelches are always those of inclination, and if the damsel does not like the suitor to her hand, her parents never force her to comply with their wishes, although the match may be an advantageous one. The usual custom is for the bridegroom, after he has secured the consent of his damsel, to send either a brother or some intimate friend to the parents, offering so many mares, horses, or silver ornaments for the bride. If the parents consider the match desirable, as soon after as circumstances will permit; the bridegroom, dressed in his best, and mounted on his best horse, proceeds to the toldo of his intended, and hands over the gifts; the parents then return gifts of equivalent value, which, however, in the event of a separation, are the property of the bride. After this the bride is escorted by the bridegroom to his toldo, amongst the cheers of his friends, and the singing of the women. Mares are generally then slaughtered, and a feast takes place. The animals being killed, cooked, and eaten on the spot, great care being taken that the dogs do not touch any of the meat or offal, as it is considered unlucky. The head, backbone, and tail, together with the heart and liver, are taken up to the top of a neighbouring hill, as an offering to the "Gualychu", or evil spirit. An Indian is allowed to have as many wives as he can support. However, it is rare to find a man with more than two, and they more generally only have one.

On the death of a Tehuelche all his horses, dogs, and other animals are killed; his ponchos, if he possesses any ornaments, bolas, and other belongings, are placed in a heap and burned, the widow and other womenkind keeping up a dismal wailing, and crying out loud in the most melancholy manner. The meat of the horses is distributed amongst the relations; and the widow (who cuts her hair short in front, and assumes black paint) repairs bag and baggage to the toldo of her relations, if she has any, if not, to that of the chief. The body, sown up in a mantle, poncho, or coat of mail, if the deceased possessed one, is taken away by some of the relations, and buried in a sitting posture with its face to the east, a cairn of stones being generally erected over the place. I have never seen any of the graves described in Mr. Wood's book; but as I never travelled much by the sea-coast, they may exist and be the burial-places of some of the Pampa tribe.

A curious custom prevails amongst these Indians with regard to their children. If a child hurts itself while playing, mares are slaughtered as a sort of thanksoffering that it did not die, a pretty

[i.e. as for a newborn child. — Analyst]

3: Musters T-5 (1869-1870)1872
SH5 Tehuelche SH5

[782] house erected, and a feast and dance takes place. If a child falls ill, the doctor is sent for, and if he says it will live, great rejoicing and a feast take place. The doctors, although they depend chiefly on incantations and magic to perform their cures, must have some other knowledge, which they keep to themselves, as I have known them perform two or three cures when the sick people appeared to be rapidly sinking. I will cite one instance of their treatment which came under my particular notice. The patient, a child of about a year and a half old, was very ill with influenza, and we all thought it would die. The doctor arrived in the toldo, and laying the child on its back, proceeded, after patting it lightly on the head, and murmuring an incantation, to place his mouth close to the patient's chest, and shout, as far as I could understand, to exhort the evil spirit to leave the child; after this he took it up, carefully handed it to its mother, who under his directions, smeared it all over with gypsum. This over, it was handed back to the doctor, who had been absent a minute. He then produced a hide bag, at the bottom of which were some charms; into this he inserted the baby's head several times, muttering incantations; after this a white mare was brought up, and after being painted with red ochre hand-marks all over, was knocked on the head, cooked, and eaten, care being taken, as before, that no dogs approached. The liver, heart, and lungs were hung on a lance, at the top of which was suspended the bag containing the charms. Whatever effect these ceremonies may have had, the child recovered. On the death of a child great anguish is displayed by the parents. The horse it has been accustomed to travel on on the march, is brought up, the gear placed on it, even to the cradle, and the horse, when fully caparisoned, strangled by means of lazos, the saddle gear, cradle, and all appertaining to the child burnt, the women crying and singing; the parents, moreover, throw their own valuables into the fire to notify their grief. These things some of the women who cry are allowed to snatch out as a recompense for their services; however, they seldom benefit much.

I have now described most of the principal ceremonies observed amongst these Indians, but have not touched on their religion in any way. They believe in a good spirit gifted with much power, who made the Indians first, and also the animals necessary for their maintenance, which he dispersed from a hill visited by us in our wanderings, situated about lat. 47 degs. south, long. about 71 degs. 40 mins. west. This great spirit, however, according to their ideas, takes but little trouble as to their welfare; consequently most of their religious ceremonies are for the purpose of propitiating the evil spirits, which are several. The chief devil, however, who rejoices in the name of "Gualy-

3: Musters T-5 (1869-1870)1872
SH5 Tehuelche SH5

chu", is supposed continually to lurk outside and at the back of the toldo, watching for an opportunity to do harm to the inhabitants, and is only prevented from causing continual annoyance by the spells of the doctors, which latter are not only supposed to be gifted with the power of laying the devil, but also affirm that they can see him. On an occasion of sickness it is a common custom with these and other Indians to try and drive away the evil spirit by firing off guns and revolvers, throwing lighted brands into the air, and beating the backs of the toldos with lance shafts or bolas. Besides this particular household devil, if I may be allowed the expression, there are many others who live in caverns under particular rocks and rivers; these are supposed to be the spirits of departed members of the medical profession. Their power was, as far as I could ascertain, confined to the districts contiguous to their habitations.

These Indians have also a custom of saluting the new moon, patting their heads and murmuring an incantation. They also salute in the same manner the spirits of the rocks and rivers. I at first was of opinion that they merely saluted these objects as specimens of the Creator's handiwork, but at last was inclined to think that their devotions were directed to propitiate the tutelary demons presiding over them. They have many signs and omens; one peculiar one is the cry of the night-jar, which, if uttered over a camp or toldo, betokens sickness to some of the inmates. They also object strongly to this bird being injured in any way. Another animal looked upon as having powers of witchcraft is a flat, toad-like lizard, common on the slopes of the Cordillera. Its power is confined chiefly to laming horses, and it is killed whenever met with. When about to smoke, the Indians invariably puff a portion to each cardinal point, muttering an incantation; they then lie prone on the ground, and inhale several puffs, which produces a state of torpor or insensibility, lasting perhaps one or two minutes, when they take a drink of water and recover their senses. Sometimes the intoxication is accompanied with convulsions. This intoxication is not confined to the Indians, I myself having frequently, after inhaling tobacco smoke, experienced the same results.

The position of wizard or doctor is not a very desirable one, as in the event of his prognosticating a success in a war expedition, or cessation in sickness, or any other event which is not realised, the chief will not unfrequently have him killed. Wizards are chosen *not* by hereditary descent, but by peculiarities exhibited in their youth. Women are allowed to become doctors, but such are rare. Witchcraft, however, is not confined to these wizards, and sometimes a dying man will state that so and so has caused his death by magic, in which case the person accused,

She is put into it and there the chanting becomes louder because

every available crone joins in and one of them attaches to a stick all 755
the bells she can lay hold of and, making a great noise with them, she [534]
takes a turn around the outside of the tent every once in a while, those
within redoubling their shouting when this occurs. During the time of [782]
the person's sickness mares and horses are slaughtered as an offering or
sacrifice to the idol in order to bring about the sick one's recovery; but
this offering is then eaten by the invalid and the chanters.

If the invalid should die, either in the new poncho tent if she is 764
a virgin, or in the home tent if it be a man or a married woman, the
favorite horse is brought to the tent, is saddled and harnessed, and all
the dead person's valuables are placed on it. A boy is then mounted on
the horse and made to ride once around the tent in which the corpse is
lying. The boy is then taken off the horse and a noose is placed over
the horse's neck from the two ends of which two Indians pull until the
horse is choked to death. A bonfire being already prepared, the horse's
trappings and valuables are hurled into it and the person who heads the
funeral proceedings starts to take off all his clothes and all else he has
on and hurls them into the fire, and all the deceased's relatives and
friends throw some article of clothing into the flames, either a garment
which they have brought for the purpose from their tents or else they
take off a garment on the spot, each competing with the others as to
the value of the articles thrown into the fire, by which they demonstrate
greater obligation to the deceased, or deeper friendship, etc. Then they
disembowel the throttled horse and the meat is distributed amongst all
those who have thrown garments into the fire. The bereaved remains
in her tent, completely covered up and silent. All the women relatives [765]
and friends go to keep them [sic] company, and in order to do this they
cut big locks of hair from their heads so that their hair hangs down over
their foreheads up to their eyebrows; they claw their faces, scarify their
cheeks, weep even if they do not really feel like doing so, and indulge
in wailing and other expressions of sorrow so pitiable and heart-rending
that it seems that their very hearts would break. The old crones take
over the body at night and bury it where it seems best to them, the
whereabouts of the burial place being withheld from the mourners and
from all others, and if the old women are asked to reveal the place
where the body has been laid they are not allowed to do so. The mourn-
ing goes on for fifteen days, with the same moaning, and every day 765
horses belonging to the deceased are slaughtered until not one is left, 768
as all his goods are to be destroyed and cannot be given away to anyone,
and nobody would receive them anyway knowing that their owner was
dead because this is a sacred matter [77] for them, and inviolable. 766

½ [i.e., any sick virgin.—Ann/ist]

Every moon a day of mourning and weeping is repeated, and a horse or 765
mare is slaughtered if a friend or relative can be found who will donate one, since the deceased no longer has any. On the first anniversary a three-day mourning period is observed, with weeping, a bonfire into which offerings are thrown, and as many of the other ceremonies which were done on the day of death as can be, as a memorial to it. After these three days are passed they forget all about the deceased person, and that is the end of the matter. All this funeral pomp and ceremony is done only for young or mature and robust persons, while for those who die in old age there is no mourning or weeping, the belief being [688] that their death was necessary, and so only one horse is killed, and at that the worst and of least value from among the deceased's herd.

Horses are killed for weddings and deaths, on the occasion of a 782
child's teething, when the menstruation period starts in women, for any minor evil, to placate the idol when it is angry, which they believe is the case when they become sick, when the taking of game is very difficult, when other Indians harass them and they are themselves not strong enough to declare war -- when they are not strong enough to war with others they endure any wrong the others care to do to them. And all this slaughter of horses and mares is the reason why the whole region is not full of horses, for although the mares foal every year, the Indians kill so many mares that they do not have enough horses for their needs and must make up the difference by trading for them with the Pampas Indians of Buenos Aires. In order to replenish their stock of horses [439] they bring hides with them when they come down to the Rio Negro, and exchange them for these animals, from which it happens that the Indians of San Julian have less horses than those of the gulfs of San Jorge and Santa Elena, because they cannot go down to the Rio Negro as often as the former can.

They believe in the transmigration of the soul, and that the souls 775
of those who die pass back into the babies who are born into the same family, and in this way: If a person dies in old age his soul transmigrates without having to wait, and that is why he is not wept for or mourned since they say that the soul is passing into a more fortunate life; but the soul of one who dies young and strong remains detained beneath the earth and is fated to sojourn there a length of time equal to that which would have been required for him to reach old age. Once this time is fulfilled his soul passes into the next-born infant. It is be- 775
cause of this long wait during which it is thought that the soul is cramped 782
and strained, that they make so many sacrifices to the idol, in order that

he ease the soul's distress somewhat until the decreed time comes around. They are so superstitious in this matter that some are persuaded that it is desirable to put a little food and valuables in the grave so that the souls of the deceased may eat and entertain themselves; others think that this is fruitless, believing that the idol will supply them with all that is necessary. This matter is ordered in each [78] family according to the opinion of the imposter witch doctor, who deceives himself and hoodwinks the others as he pleases, no notice being taken of his inconsistencies, even when his thoughts and his commands are seen to be continually at variance. These liars make the others believe that the idol makes signs with its hands, and that it speaks, and then they repeat what they say they have heard the idol say, before the people are present at the time when the witch doctor unwraps the idol, and they see with their own eyes that it is a lie, if the witch doctor says that it has spoken or gesticulated, that is enough for them to believe the thing blindly.

They are of the opinion that nothing they can do can offend the deity they worship in any way, and so they believe that the adversities and punishments which he sends them are not because they have deserved them because of their transgressions, but because the idol just gets it into its head to treat them badly. Thus the graciousness of this power consists in having good horses, health and peace, in finding plentiful game, and in the faithfulness of their neighbors.

The number of Indians who are here settled is about 4,000 persons. They occupy the territory on the coast which has already been indicated. They cannot leave this region because they are hemmed in on the east by the sea, on the north by the Rio Negro and the Pampas Indians of Buenos Aires, and on the west and south by the mountain chain which it is impossible to cross owing to its height and because it is covered with snow the year round. So forbidding are these mountains that they are to all intents uninhabited, even by bird.

In all this land there is absolutely no lumber for construction purposes, but there is an abundance of firewood on all hands, good for burning, and the greater part of the ground is covered with sabine, torbisco, thyme and gomieles. All the land is rugged and cut up into hills, gullies and valleys. One of these latter is to be found twenty leagues away from San Julian, and is a very pleasant place which the Indians call Oenna. There are in it innumerable springs with good water. In most of the gullies and valleys springs are to be met with at a distance of one, two, three or four leagues from the shore. It is improbable that these parts